SURAH
OF
AL-MUDDATHIR

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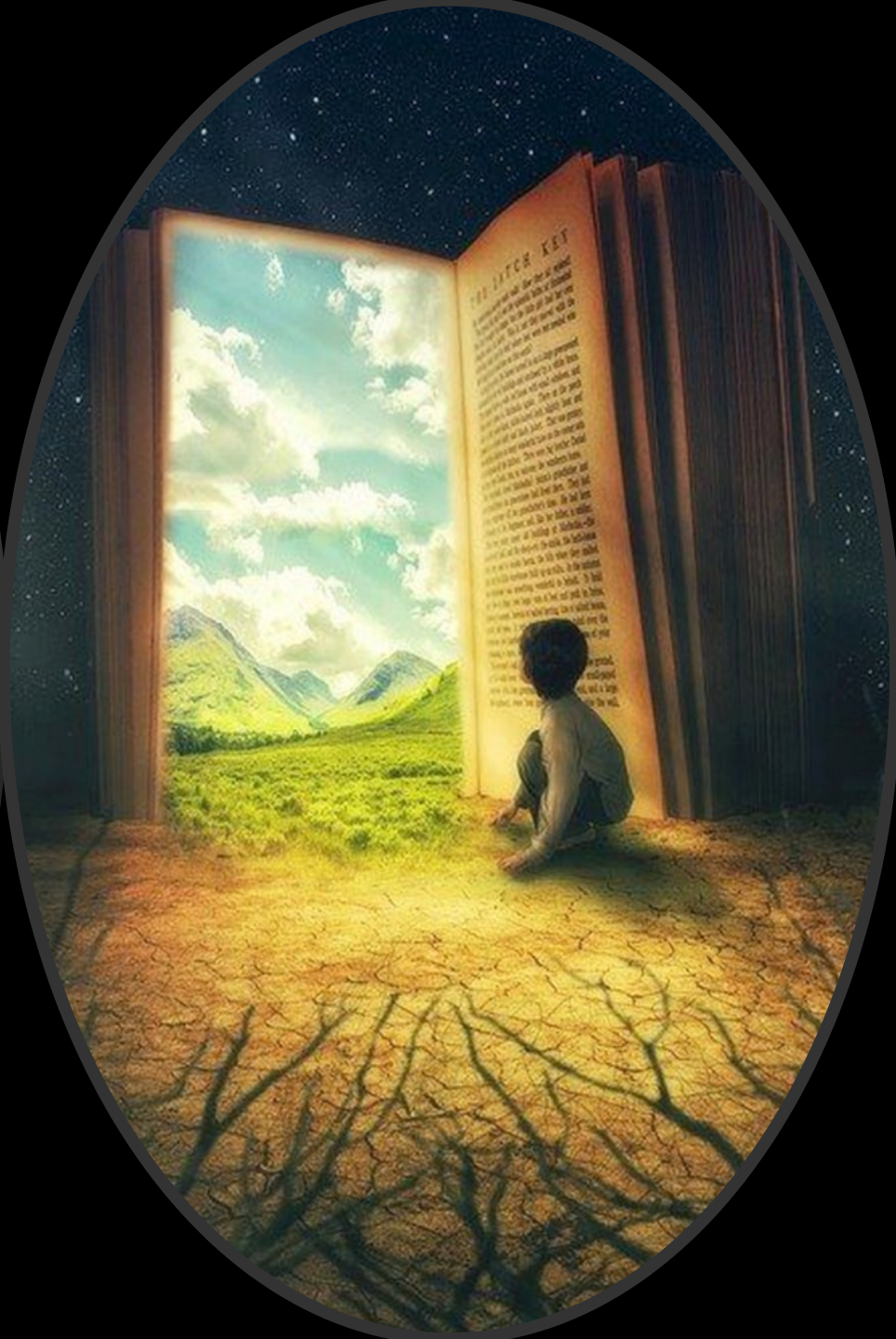
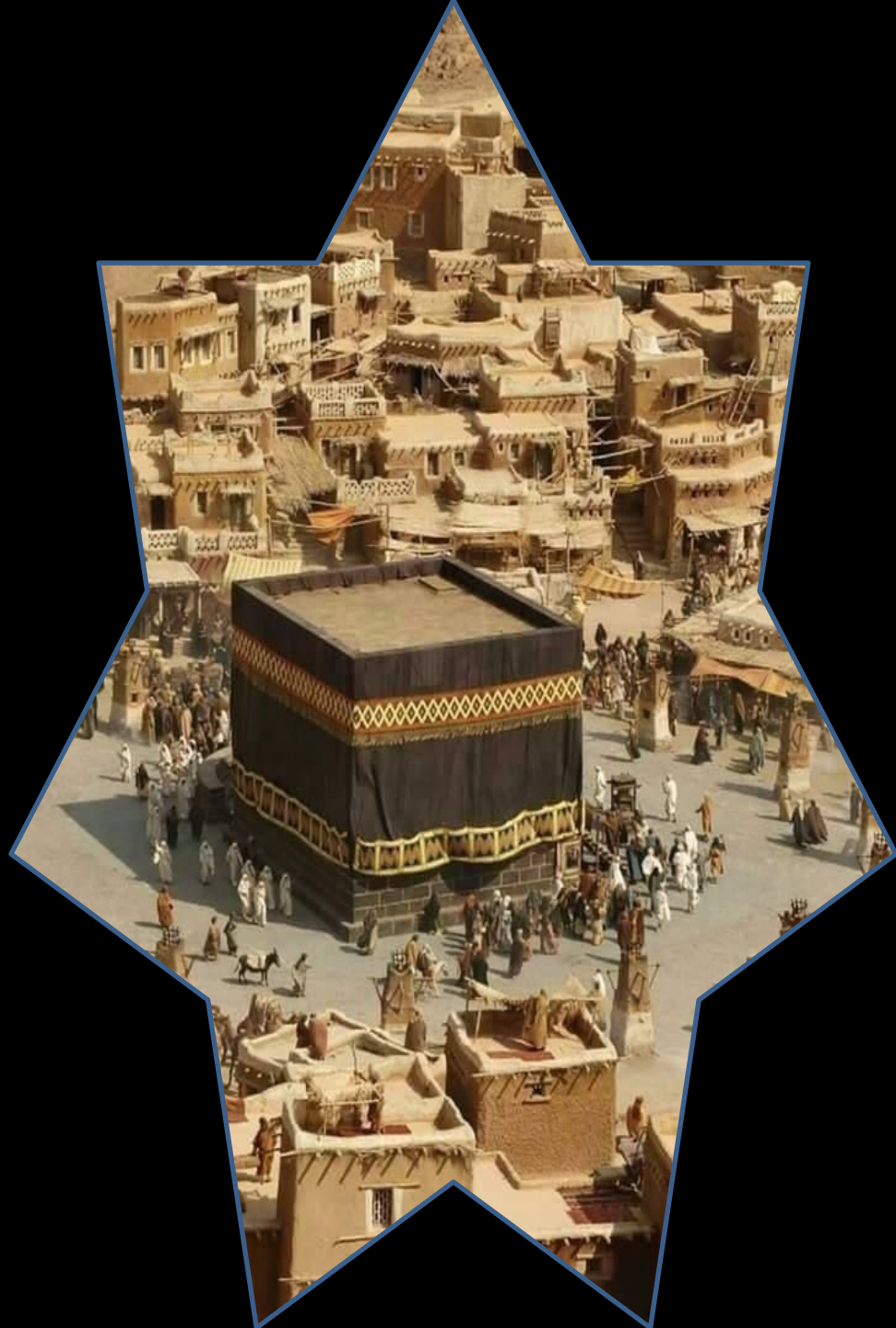
1. Surah Al-Muddathir (المُدَّثِّر) | Muslim and Quran
2. https://www.alim.org/surah-info/74/
3. Surah Al-Muddaththir - 1-56 - Quran.com

THE
BACKGROUND1



THE NAME OF AL-MUDDATHIR1

Surah Al-Muddathir is the 74th chapter of the Quran. In this surah, Allah commands the believers to take action against the non-believers. This surah has 56 verses, and it is a Makki surah. Surah Al-Muddathir got its name from the word ‘Muddathir’ in the 1st verse, which means ‘The Cloaked One/The Clothed One’. This surah is placed in 29th juz(para) and has 2 rukus. The first seven verses of this surah were revealed in the early days of prophethood, while the rest of the surah was revealed while the Prophet (□) was on pilgrimage a few months later. Thus, this is a Meccan or Makki surah.



The 1st surah that was revealed to the Last Messenger (ﷺ) was verses of Surah Alaq. After the first revelation, new verses were not revealed to the Prophet for some time. After a long pause, one day, the Prophet (ﷺ) saw Angel Gabriel sitting on a throne between heaven and earth. This sudden encounter terrified the Prophet (ﷺ), and he rushed home. He asked his family members to cover him up, and that’s why Allah (سُـبْحَانَهُ وَتَعَالَى) was referring to him in the 1st verse by saying ‘O Cloaked One’. The 1st 7 verses of Surah Al-Muddathir were revealed to the Prophet Muhammad (ﷺ) at this time.

Major Issues, Divine Laws and Guidance2

- Instructions to the Prophet for cleanliness and patience.
- The fact that the Day of Judgement will be very difficult especially for those who deny Allah's revelations and oppose His cause.

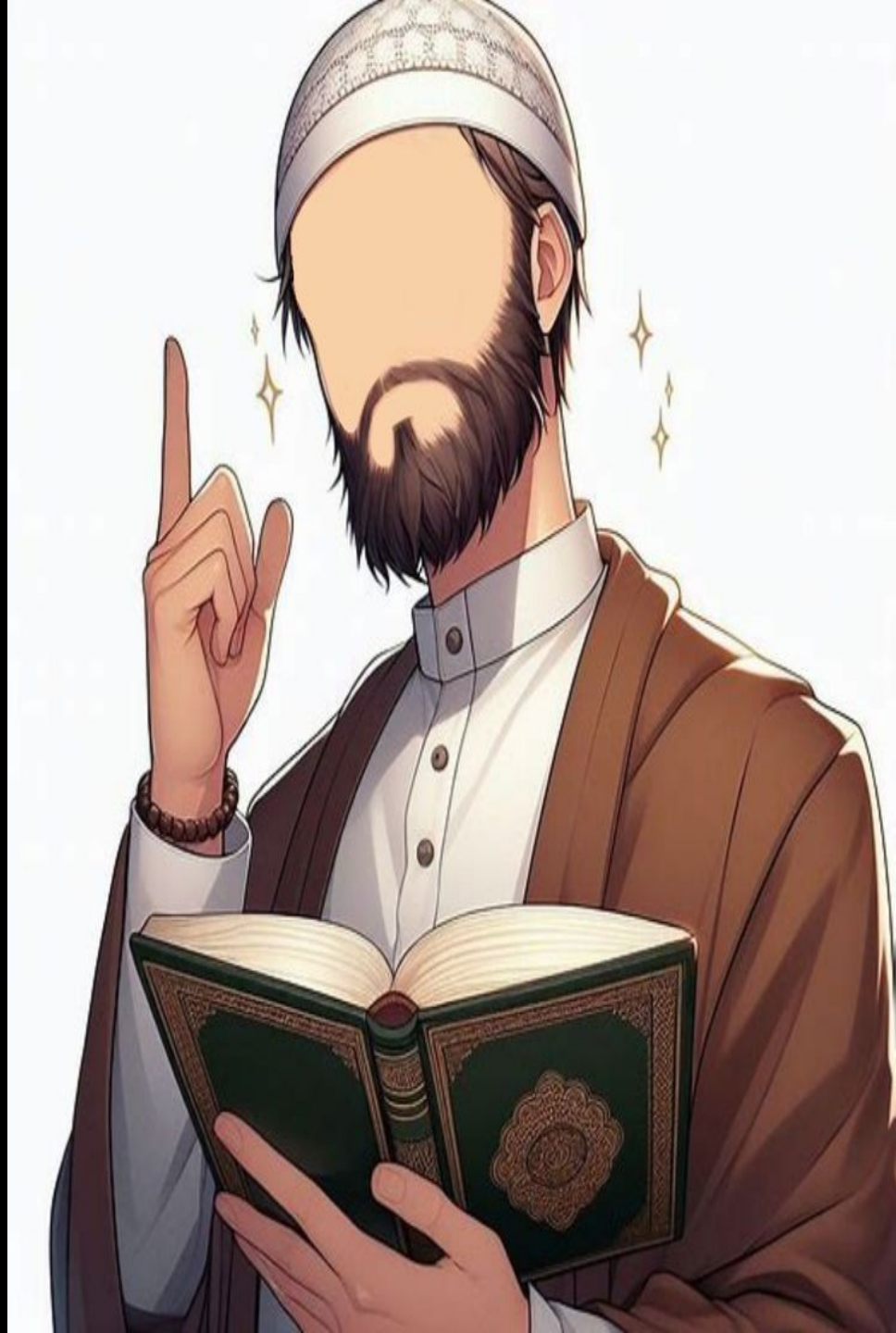
- Actions which lead to the hellfire are: Not offering Salah, not feeding the poor, wasting time in vain talk and denying the Day of Judgement.

History2

The earliest revelation to the Prophet (pbuh) was the first five verses of Surah Al-'Alaq, in which it was said: "Read (O Prophet), in the name of your Rabb, Who created: created man from a clot of congealed blood. Read; and your Rabb is Most Generous, Who taught knowledge by the pen, taught man what he did not know."

This was his first experience of revelation, therefore, in this Message it was not told what great mission he was being entrusted with and what duties he had to perform in the future. He was only initiated into it and then left alone for a while in order to absorb the great strain this experience had caused him and to allow him to become mentally prepared to receive the revelation and perform the prophetic mission in the future. After this intermission, when the revelation was resumed, the first seven verses of Surah Al-Muddaththir were revealed.

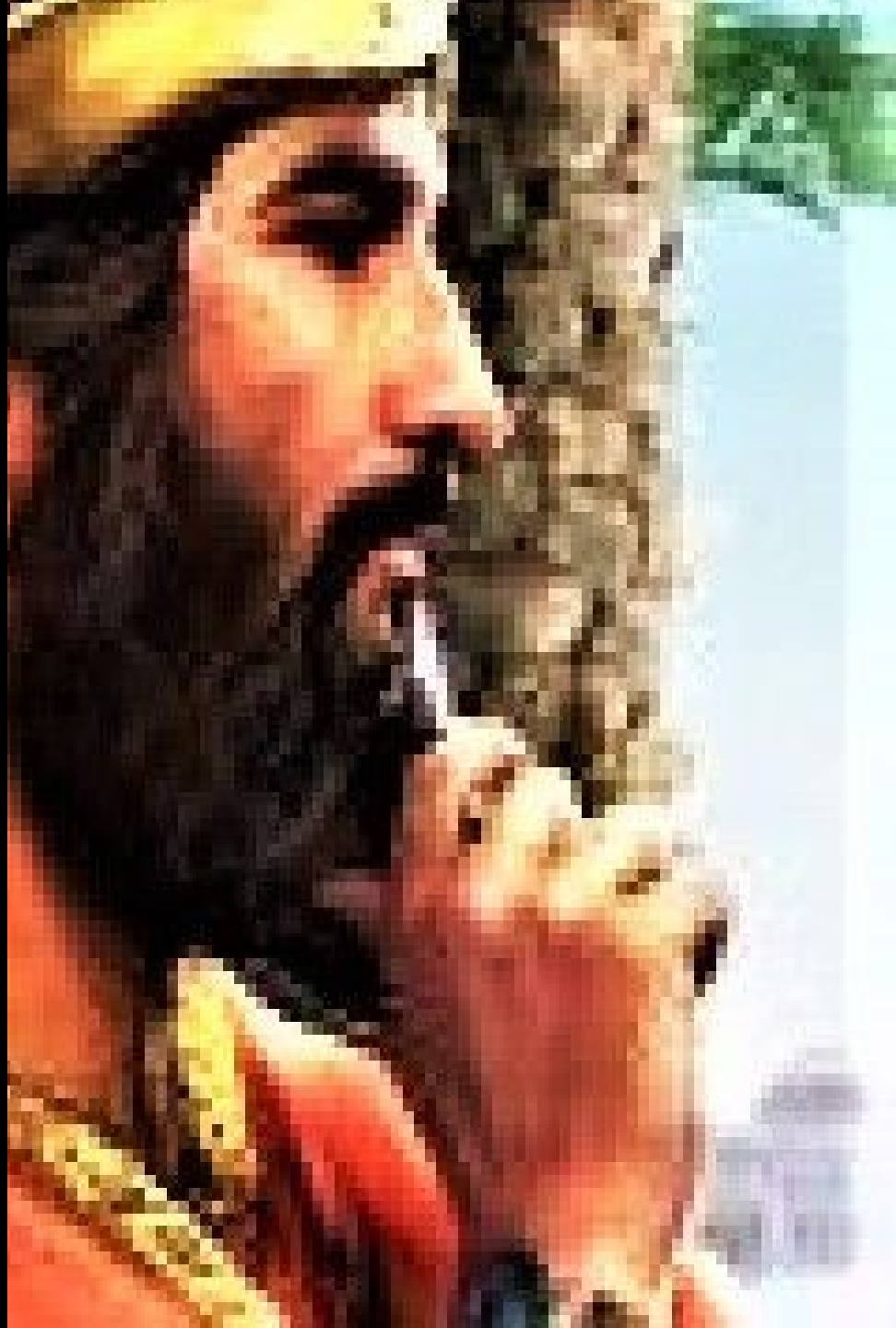
In these Ayat, he was for the first time commanded to arise and warn the people of the consequences of the way of life they were following and to proclaim the greatness of Allah in a world where others were being magnified without any justification. He was given this instruction: "The demand of the unique mission that you are to perform now, is that your life should be pure in every respect and you should carry out the duty of reforming your people sincerely, irrespective of any worldly gain." Then, in the last sentence, he is exhorted to endure with patience, for the sake of his Rabb, all the hardships and troubles that he might have to face while performing his mission.



In the implementation of this Divine Command, when the Prophet began to preach Islam and recite the Qur'anic Surahs revealed successively, the people of Makkah felt alarmed, and it provoked a great storm of opposition and hostility. A few months passed in this state until the Hajj season approached. The people of Makkah feared that if Muhammad (pbuh) started visiting the caravans of the pilgrims coming from all over Arabia at their resting places reciting the spell binding and unique verses of the Qur'an to their assemblies, his message would eventually reach every part of Arabia and influence countless people.

Therefore, the Qureysh chiefs held a conference and decided that they would start a propaganda campaign against the Prophet (pbuh) among the pilgrims as soon as they arrived. After they had agreed on this, Walid bin Al-Mughirah said to the assembled people: "If you say contradictory things about Muhammad, we all would lose our trust among the people. Therefore, let us agree upon one opinion, which we should all say without dispute.

They all requested Walid to come up with some statement and he said: "Let me think it over for awhile." Then, after prolonged thought and consideration, he said: "The nearest thing to the truth is that you tell the Arabs that he is a sorcerer, who has brought a message by which he separates a man from his father, and from his brother, and from his wife and children, and from his family." They all agreed on what Walid had proposed.



Then, in accordance to the scheme, the men of Qureysh spread out among the pilgrims of Hajj and warned everyone that they should avoid the sorcery of Muhammad through which he stirs up division among the families." But the plan, which the Qureysh chiefs carried out, yielded results contrary to what they had expected and actually favored the Prophet and his name became known throughout Arabia. (Ibn Hisham, pp. 288-289).

In conclusion, this Surah clearly states: "Allah does not stand in need of anybody's faith. The Qur'an is an admonition that has been presented before the people openly; now whoever wants may accept it. Allah has the right that the people should fear Him and He Alone has the power to forgive the one who adopts piety and God consciousness, even though one may have committed many acts of disobedience in the past."

THE AYAT IN DETAILS

3

يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ١

O you covered up [in your clothes]!

قُمْ فَأَنذِرْ ۝٢

Arise and warn □all□.

وَرَبَّكَ فَكَبِّرْ ﴿٣﴾

Revere your Lord [alone].

وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾

Purify your garments.

وَٱلرُّجۡزَ فَٱهۡجُرۡ ٥

Continue to shun idols.

وَلَا تَمْنُن تَسْتَكْثِرُ ۝٦

Do not do a favour expecting more in return.[1]

Footnote - 1

It was a common practice to give someone a gift, hoping to receive a more valuable gift in return. This practice is disliked in Islam

وَلِرَبِّكَ فَاصْبِرْ ﴿٧﴾

And persevere for the sake of your Lord.

وَٱلرُّجْزَ فَٱهْجُرْ ﴿٥﴾ وَلَا تَمْنُن تَسْتَكْثِرُ ﴿٦﴾ وَلِرَبِّكَ فَٱصْبِرْ ﴿٧﴾ فَإِذَا نُقِرَ
فِى ٱلنَّاقُورِ ﴿٨﴾ فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ﴿٩﴾ عَلَى ٱلْكَٰفِرِينَ غَيْرُ يَسِيرٍ ﴿١٠﴾

For when the Trumpet will be sounded,1

Footnote - 1

This is when the Trumpet will be blown for the second time, causing everyone to rise from the dead for judgment. See 39:68.

فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ٩

that will
truly be a
difficult Day—

عَلَى ٱلْكَٰفِرِينَ غَيْرُ يَسِيرٍ ﴿١٠﴾

far from easy for the disbelievers.

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾

And leave to me ﴿O Prophet﴾ the one I created all by Myself,

وَجَعَلْتُ لَهُۥ مَالًا مَّمْدُودًا ﴿١٢﴾

and granted
him abundant
wealth,

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾ وَجَعَلْتُ لَهُۥ مَالًا مَّمْدُودًا ﴿١٢﴾ وَبَنِينَ
شُهُودًا ﴿١٣﴾ وَمَهَّدتُّ لَهُۥ تَمْهِيدًا ﴿١٤﴾ ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾ كَلَّآ ۖ إِنَّهُۥ

and children always by his side,

وَمَهَّدتُّ لَهُۥ تَمۡهِيدٗا ١٤

and made life very easy for him.

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾

Yet he is hungry for more.

شُهُودًا ﴿١٣﴾ وَمَهَّدتُّ لَهُۥ تَمۡهِيدًا ﴿١٤﴾ ثُمَّ يَطۡمَعُ أَنۡ أَزِيدَ ﴿١٥﴾ كَلَّآۖ إِنَّهُۥ
كَانَ لِأَيَٰتِنَا عَنِيدًا ﴿١٦﴾ سَأُرۡهِقُهُۥ صَعُودًا ﴿١٧﴾ إِنَّهُۥ فَكَّرَ وَقَدَّرَ ﴿١٨﴾

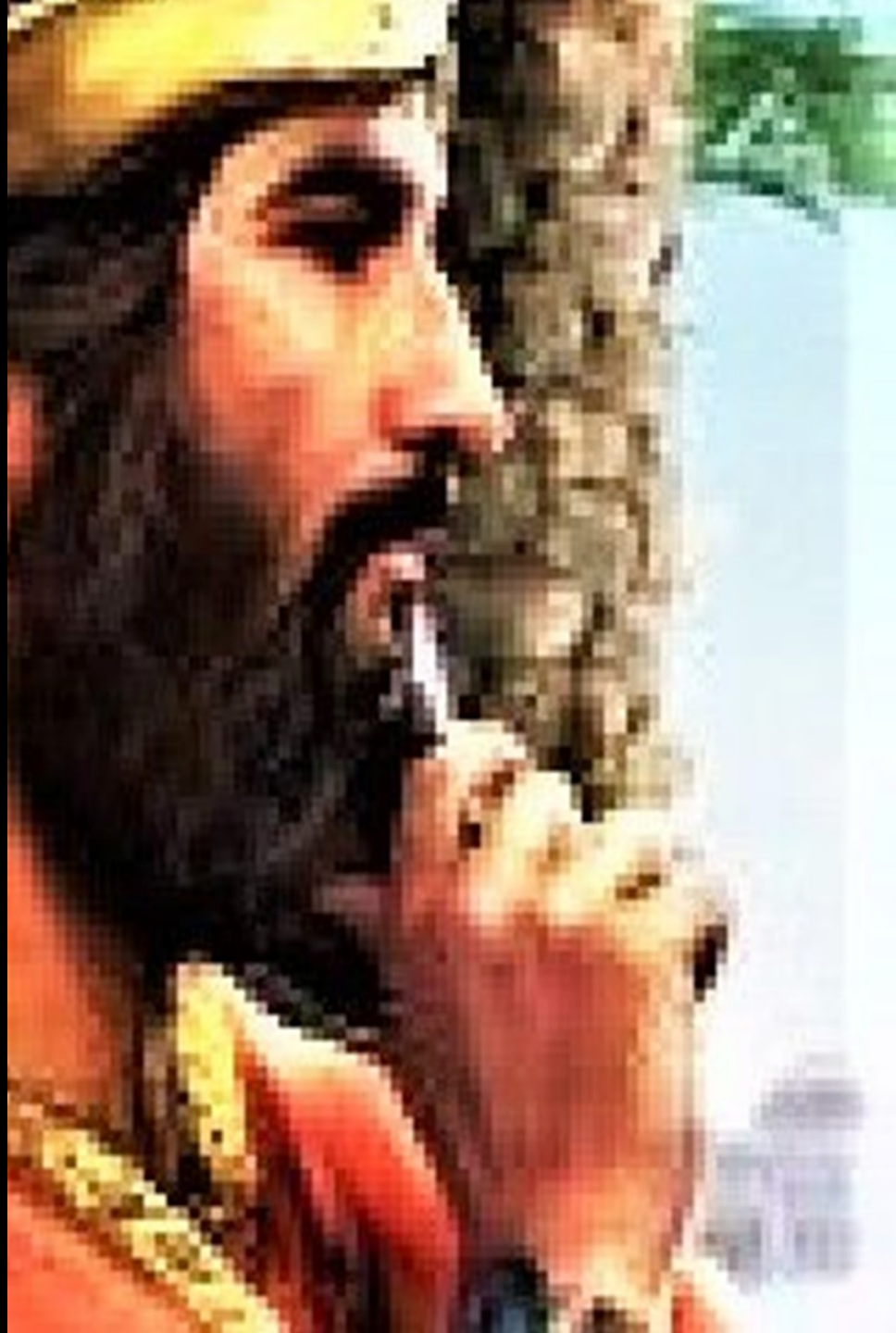
But no! For he has been truly stubborn with Our revelations.

سَأُرْهِقُهُۥ صَعُودًا ﴿١٧﴾

I will make his fate unbearable,

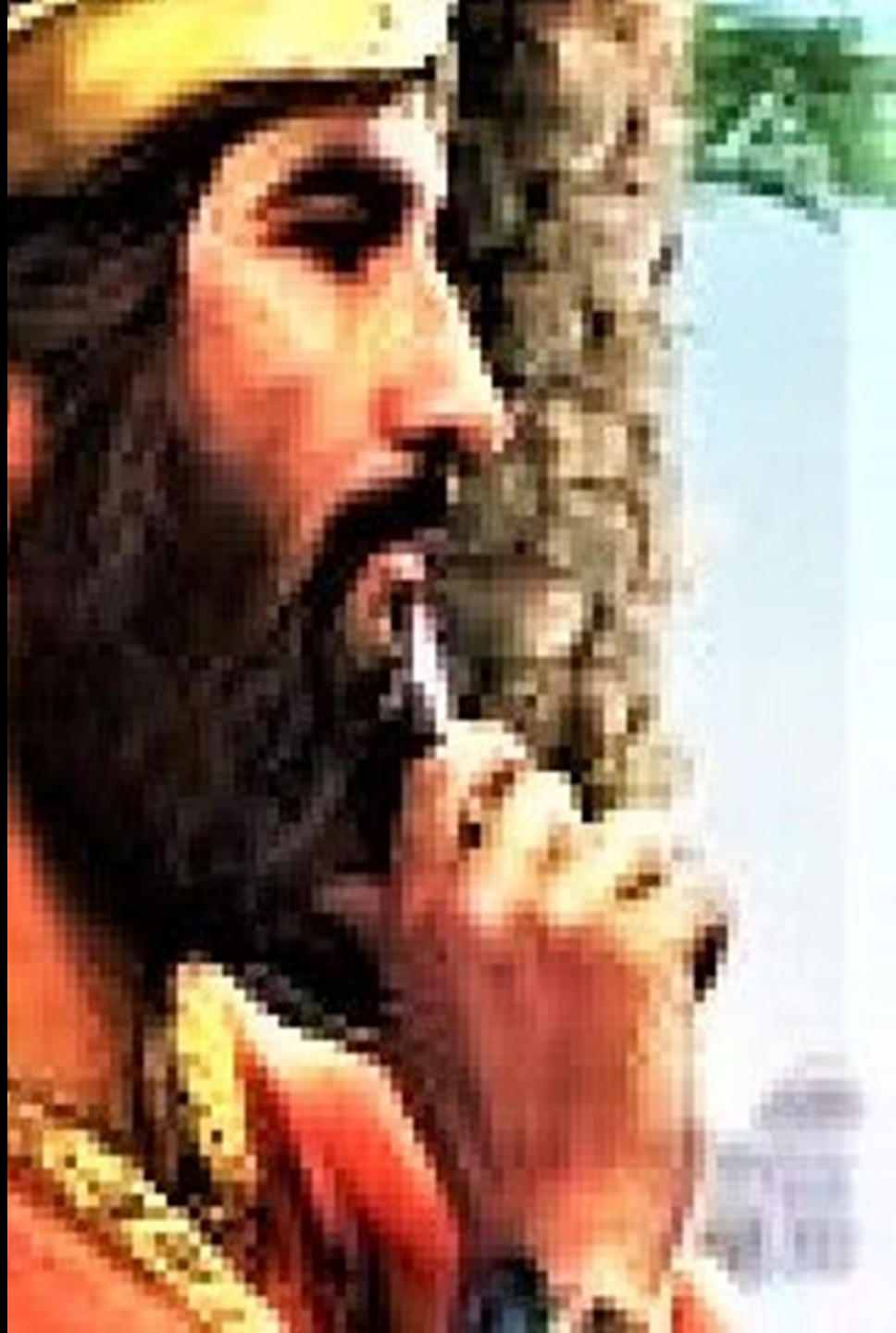
إِنَّهُۥ فَكَّرَ وَقَدَّرَ ﴿١٨﴾

for he contemplated and determined a degrading label for the Quran.



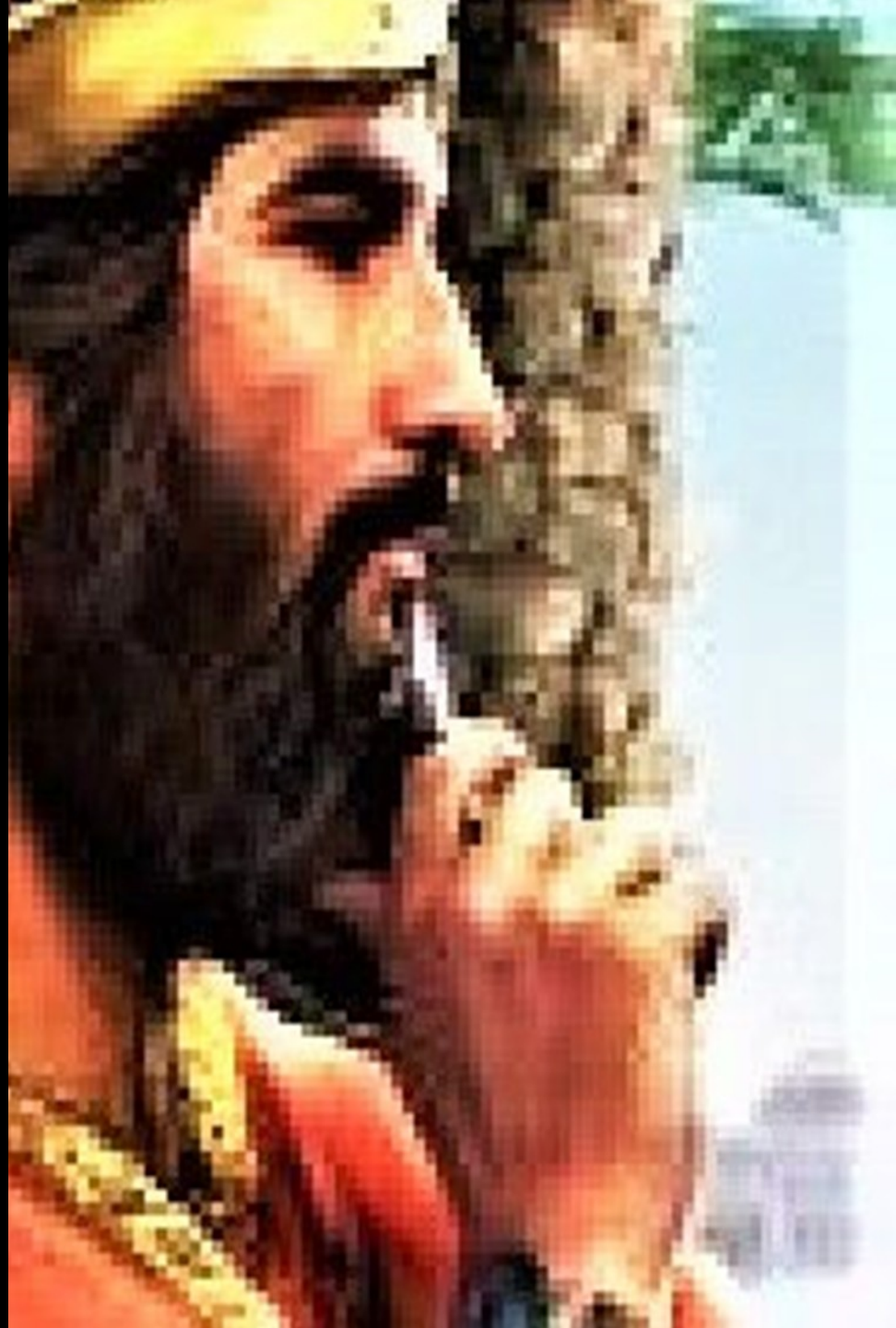
فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾

May he be condemned! How evil was what he determined!



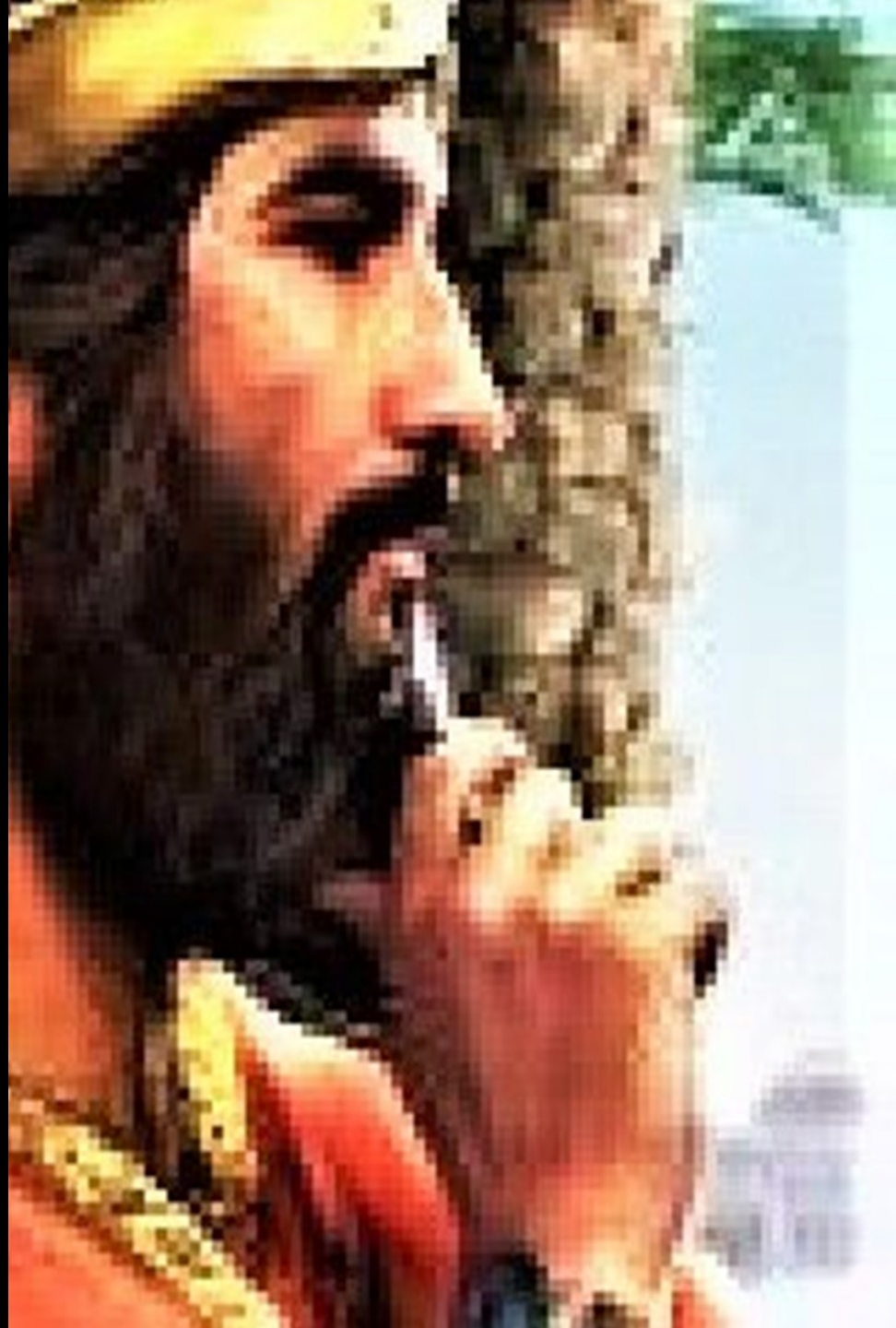
ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾

May he be condemned even more! How evil was what he determined!



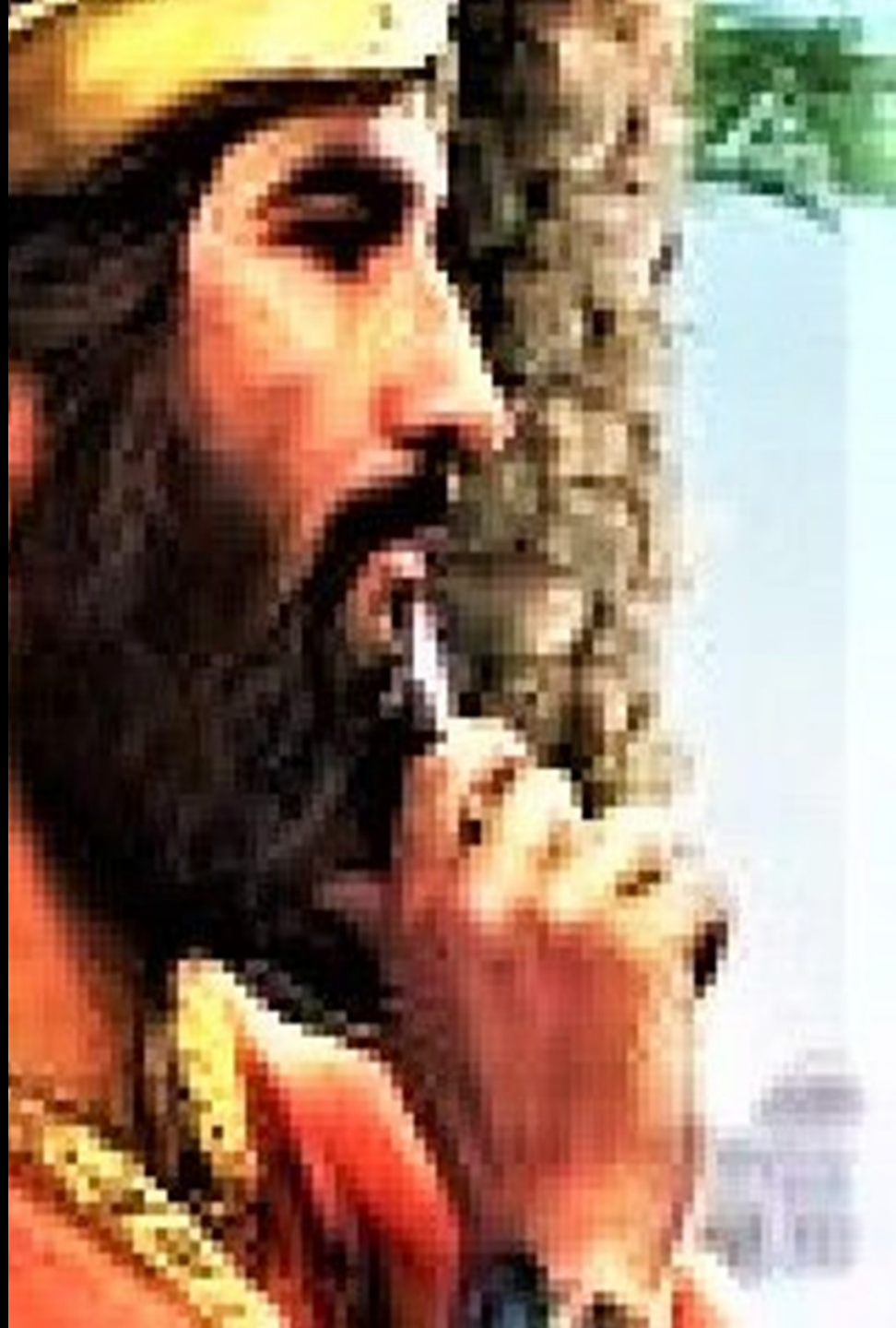
ثُمَّ نَظَرَ ﴿٢١﴾

Then he re-contemplated in frustration,



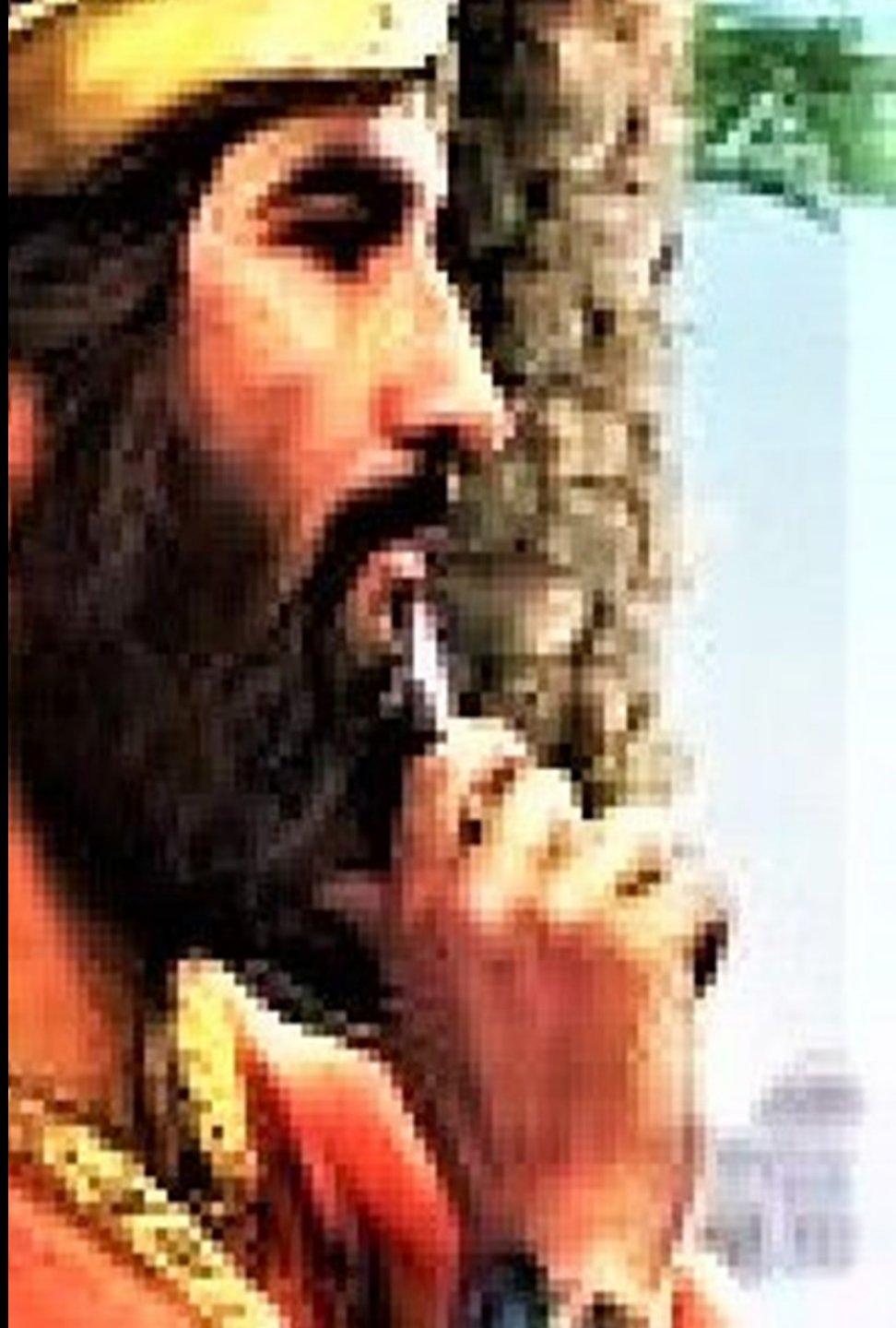
ثُمَّ عَبَسَ وَبَسَرَ

then frowned
and scowled,



ثُمَّ أَدۡبَرَ وَٱسۡتَكۡبَرَ ﴿٢٣﴾

then turned his back on the truth and acted arrogantly,



فَقَالَ إِنْ هَٰذَآ إِلَّا سِحْرٌ يُؤْثَرُ ﴿٢٤﴾

saying, “This Quran is nothing but magic from the ancients.

ثُمَّ أَدْبَرَ وَٱسْتَكْبَرَ ﴿٢٣﴾ فَقَالَ إِنْ هَٰذَآ إِلَّا سِحْرٌ يُؤْثَرُ ﴿٢٤﴾ إِنْ هَٰذَآ
إِلَّا قَوْلُ ٱلْبَشَرِ ﴿٢٥﴾ سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾ وَمَآ أَدْرَىٰكَ مَا سَقَرُ ﴿٢٧﴾

This is no more than the word of a man.”

سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾

Soon I will burn him in Hell!

وَمَآ أَدۡرَىٰكَ مَا سَقَرُ ﴿٢٧﴾

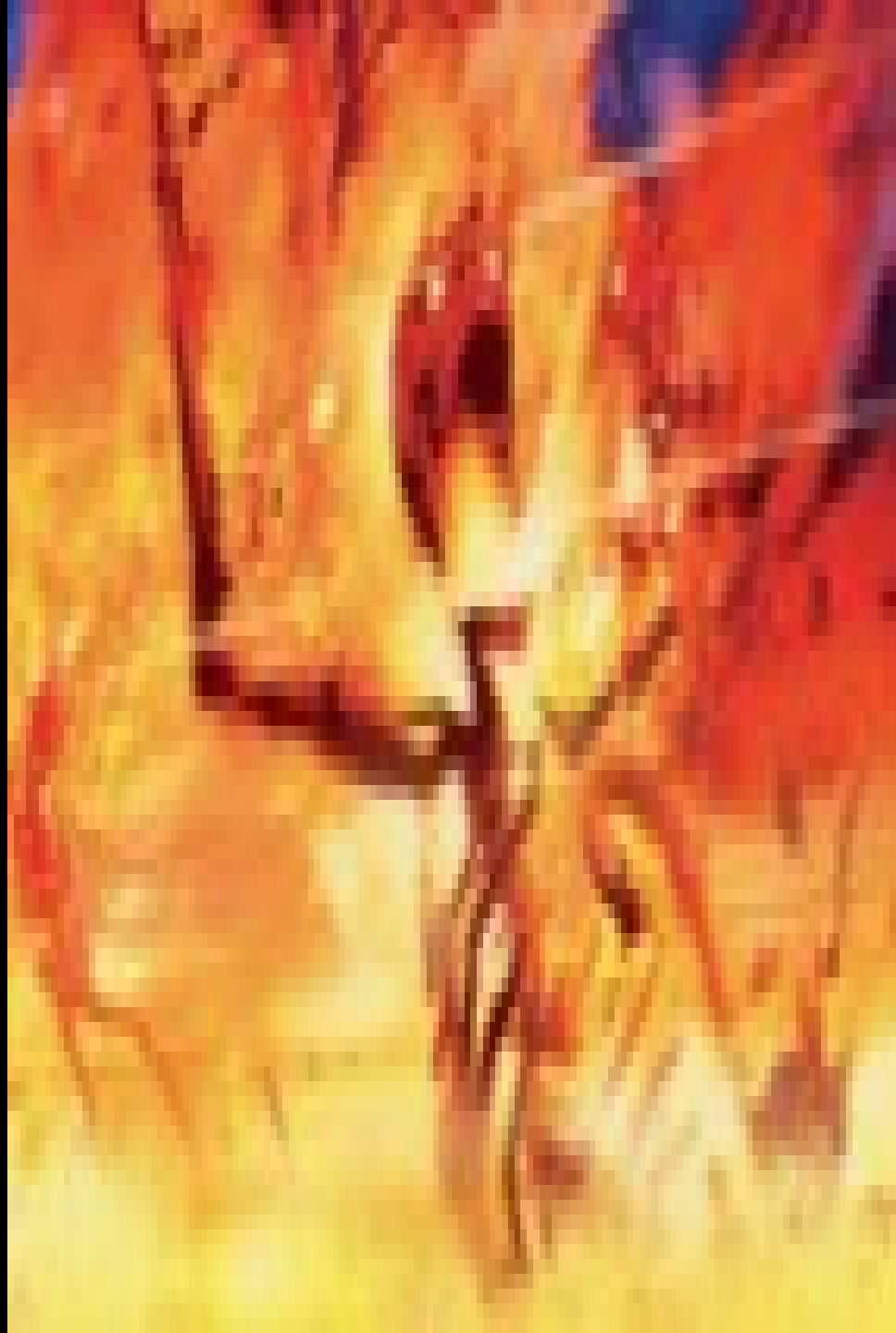
And what will make you realize what Hell is?

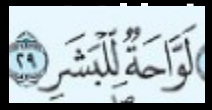
لَا تُبۡقِي وَلَا تَذَرُ ﴿٢٨﴾

It does not let anyone live or die,1

Footnote - 1

Another possible translation: “It spares none and leaves nothing.”





scorching the skin.

عَلَيْهَا تِسْعَةَ عَشَرَ ٣٠

It is overseen by nineteen keepers.

لَا تُبۡقِي وَلَا تَذَرُ ﴿٢٨﴾ لَوَّاحَةٌ لِّلۡبَشَرِ ﴿٢٩﴾ عَلَيۡهَا تِسۡعَةَ عَشَرَ ﴿٣٠﴾ وَمَا جَعَلۡنَآ
أَصۡحَٰبَ ٱلنَّارِ إِلَّا مَلَٰٓئِكَةٗۙ وَمَا جَعَلۡنَا عِدَّتَهُمۡ إِلَّا فِتۡنَةٗ لِّلَّذِينَ كَفَرُواْ
لِيَسۡتَيۡقِنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ وَيَزۡدَادَ ٱلَّذِينَ ءَامَنُوٓاْ إِيمَٰنٗا وَلَا يَرۡتَابَ
ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ وَٱلۡمُؤۡمِنُونَ وَلِيَقُولَ ٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٞ
وَٱلۡكَٰفِرُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلٗاۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَن يَشَآءُ
وَيَهۡدِي مَن يَشَآءُۚ وَمَا يَعۡلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَۚ وَمَا هِيَ إِلَّا ذِكۡرَىٰ
لِلۡبَشَرِ ﴿٣١﴾ كَلَّا وَٱلۡقَمَرِ ﴿٣٢﴾ وَٱلَّيۡلِ إِذۡ أَدۡبَرَ ﴿٣٣﴾ وَٱلصُّبۡحِ إِذَآ أَسۡفَرَ ﴿٣٤﴾ إِنَّهَا

We have appointed only □stern□ angels as wardens of the Fire. And We have made their number only as a test for the disbelievers,[1] so that the People of the Book will be certain, and the believers will increase in faith, and neither the People of the Book nor the believers will have any doubts, and so that those □hypocrites□ with sickness in their hearts and the disbelievers will argue, “What does Allah mean by such a number?” In this way Allah leaves whoever He wills to stray and guides whoever He wills. And none knows the forces of your Lord except He. And this □description of Hell□ is only a reminder to humanity.

Footnote - 1

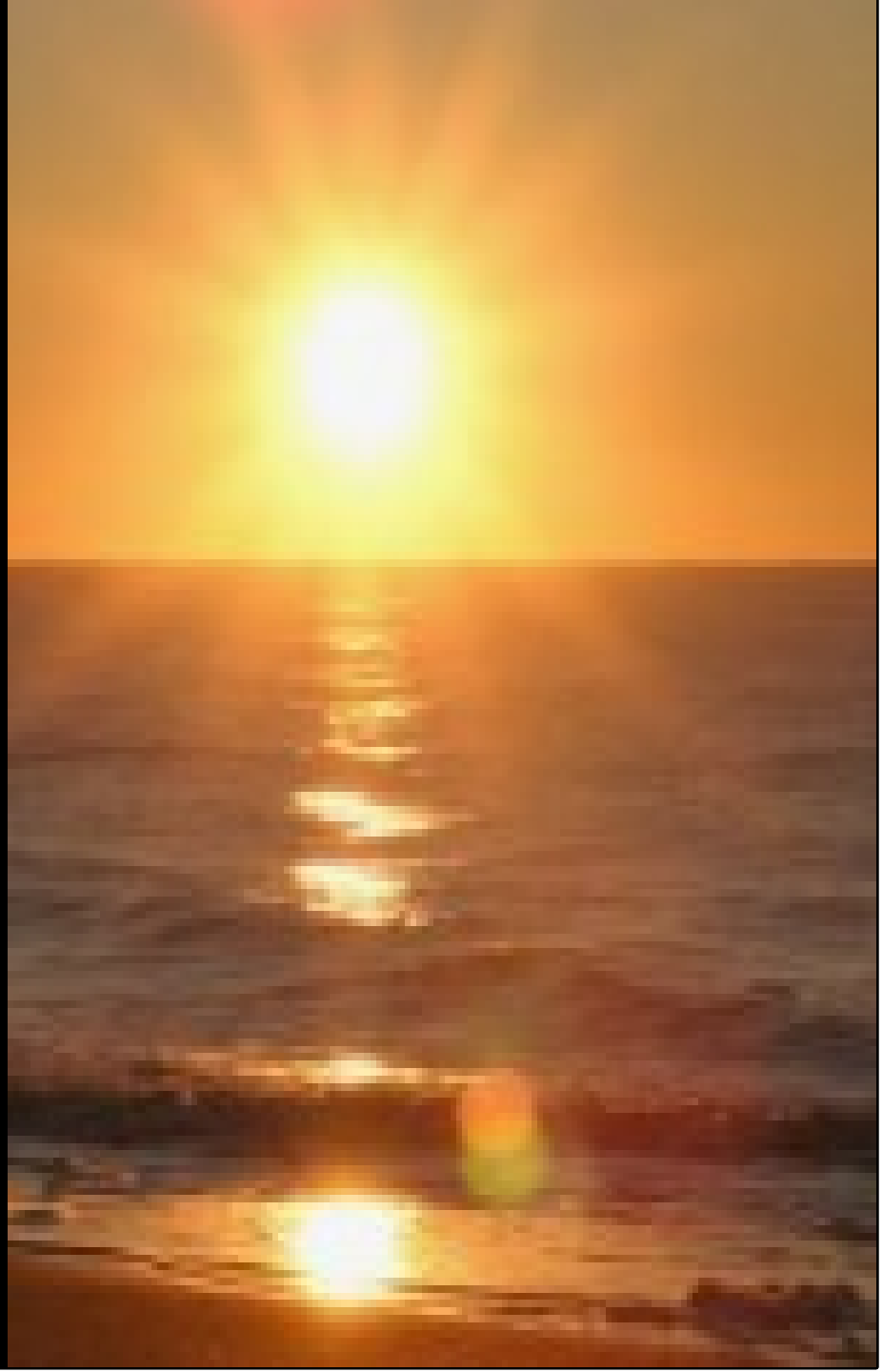
Some pagans made fun of the Prophet (□) when they were told that the keepers of Hell are nineteen angels. One of them said mockingly to other pagans, “You take care of two angels and I will vanquish the rest all by myself.”

كَلَّا وَالْقَمَرِ ٣٢

But no! By the moon,

and the night
as it retreats,

and the day
as it breaks!



لِلْبَشَرِ ﴿٣١﴾ كَلَّا وَالْقَمَرِ ﴿٣٢﴾ وَاللَّيْلِ إِذْ أَدْبَرَ ﴿٣٣﴾ وَالصُّبْحِ إِذَا أَسْفَرَ ﴿٣٤﴾ إِنَّهَا
لَإِحْدَى الْكُبَرِ ﴿٣٥﴾ نَذِيرًا لِّلْبَشَرِ ﴿٣٦﴾ لِمَن شَاءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ

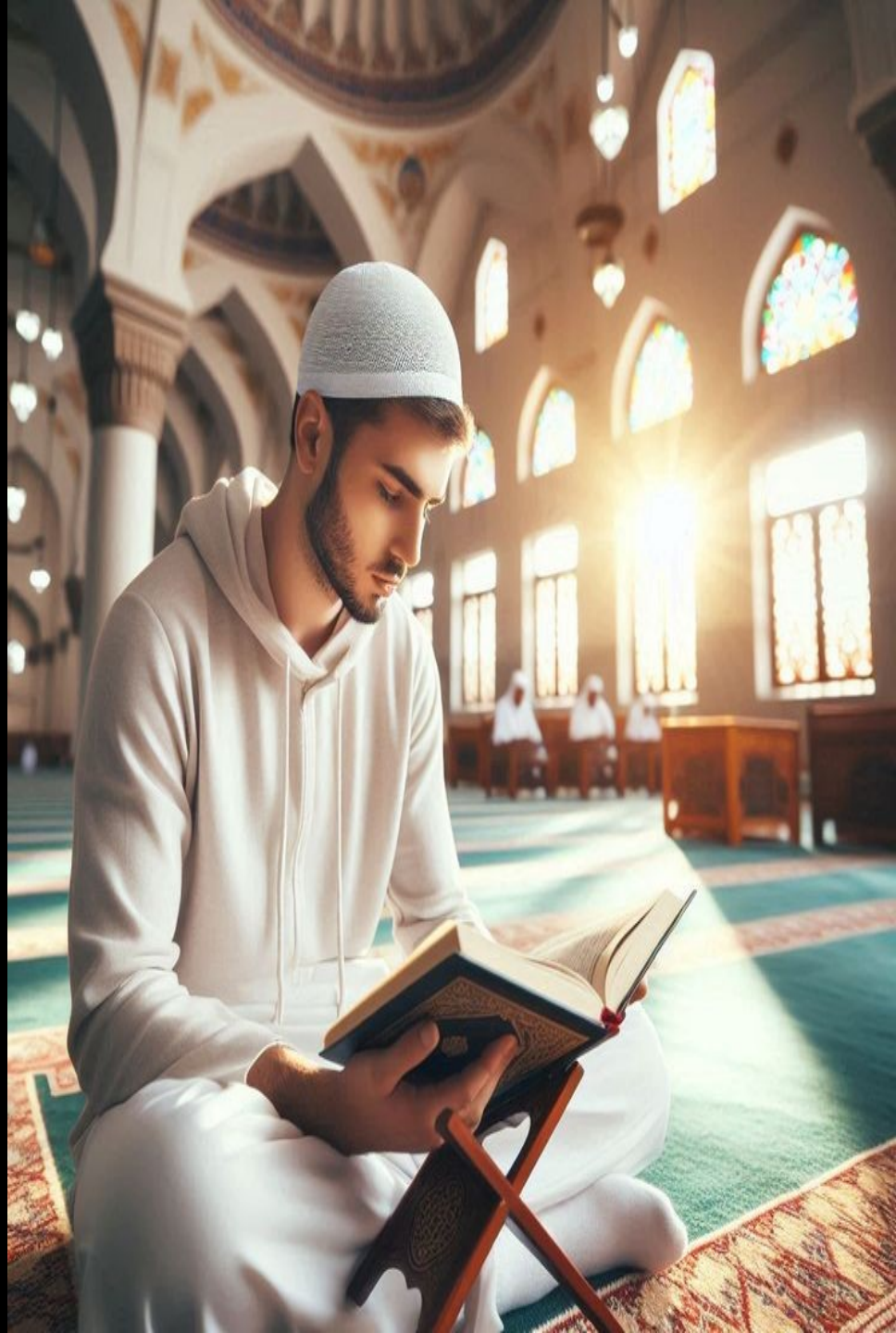
Surely Hell is one of the mightiest catastrophes—

نَذِيرًا لِّلْبَشَرِ ﴿٣٦﴾

a warning to humankind,

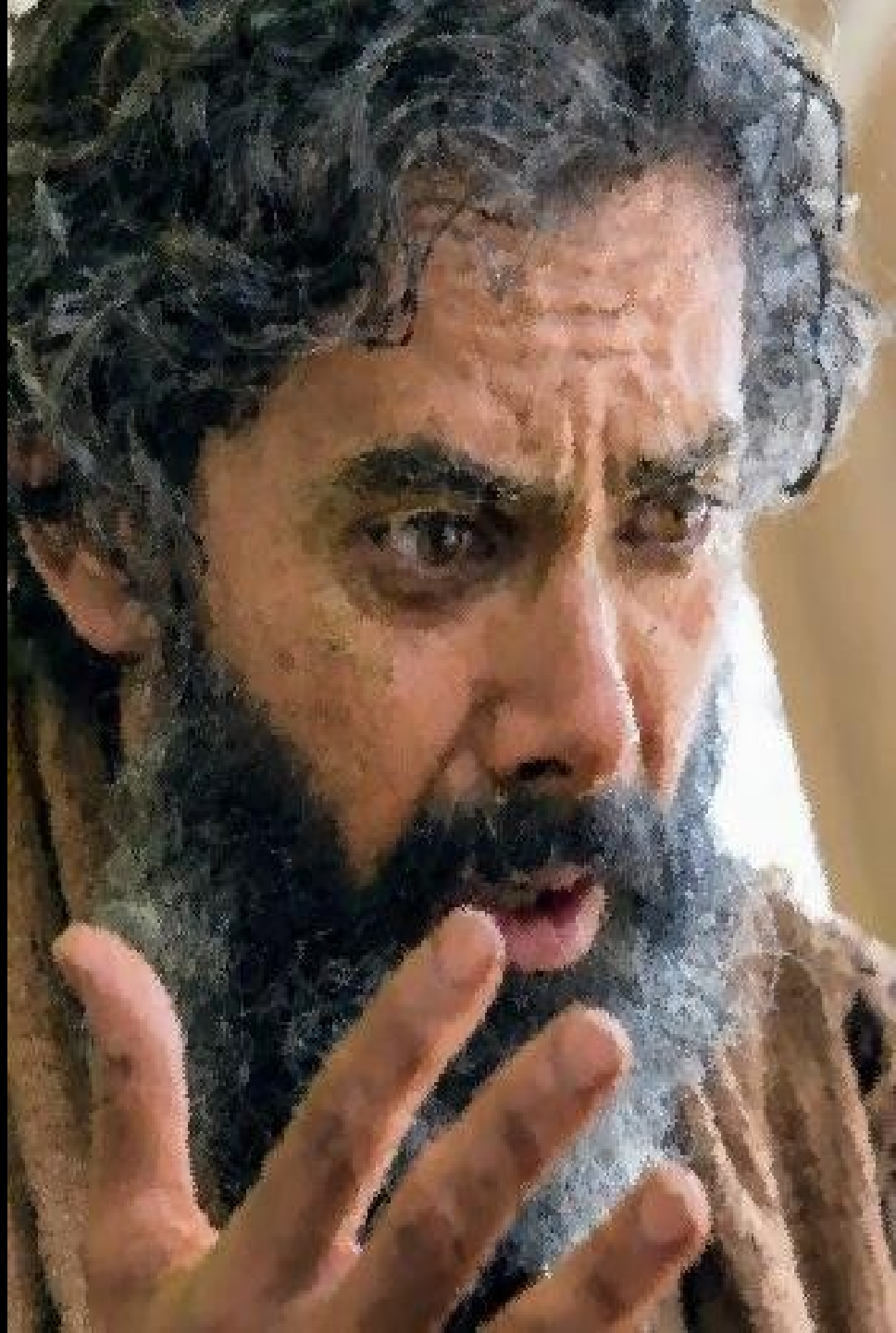
لِمَن شَآءَ مِنكُمۡ أَن يَتَقَدَّمَ أَوۡ يَتَأَخَّرَ

to whichever of you chooses to take the lead or lag behind.



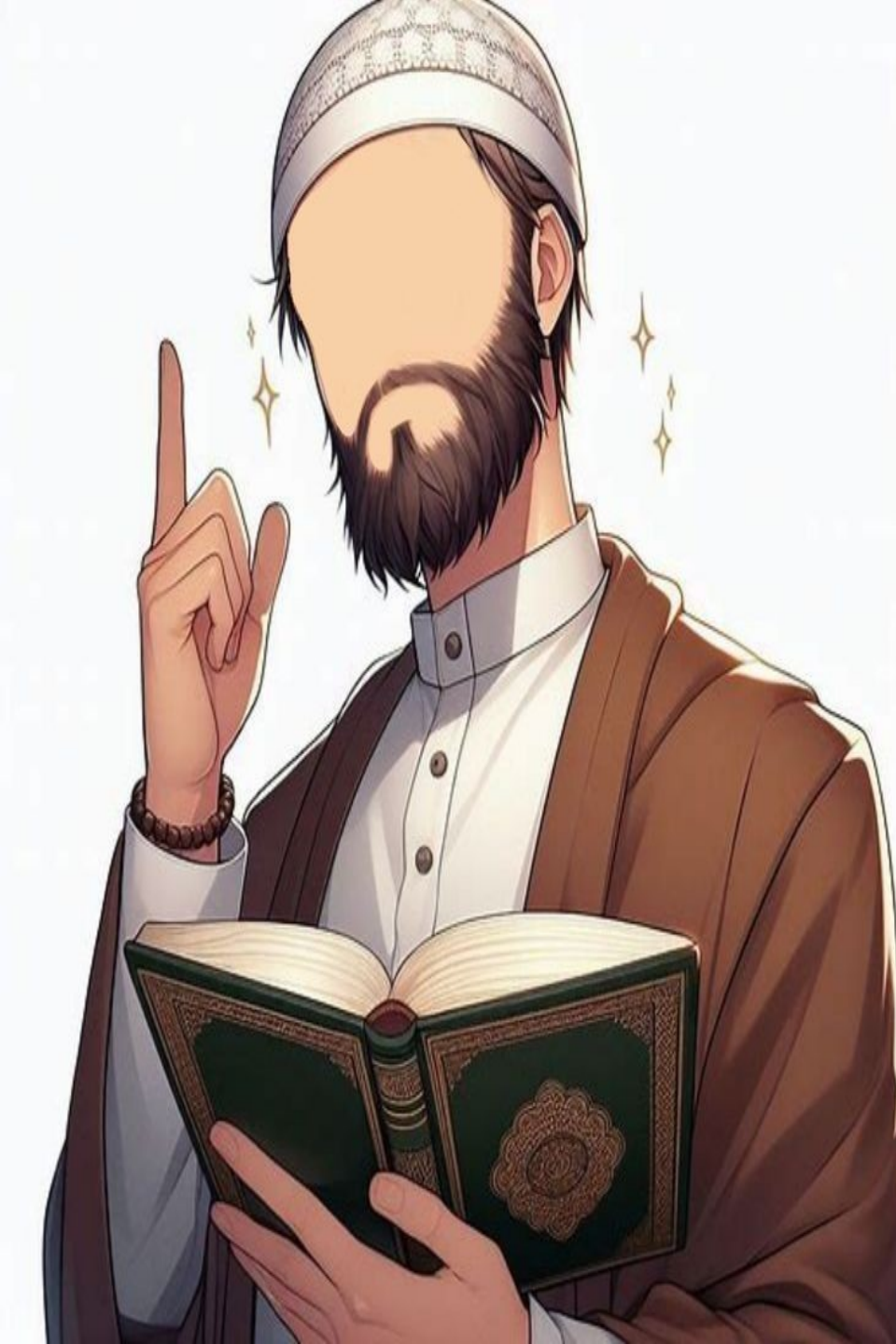
كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾

Every soul will be detained for what it has done,



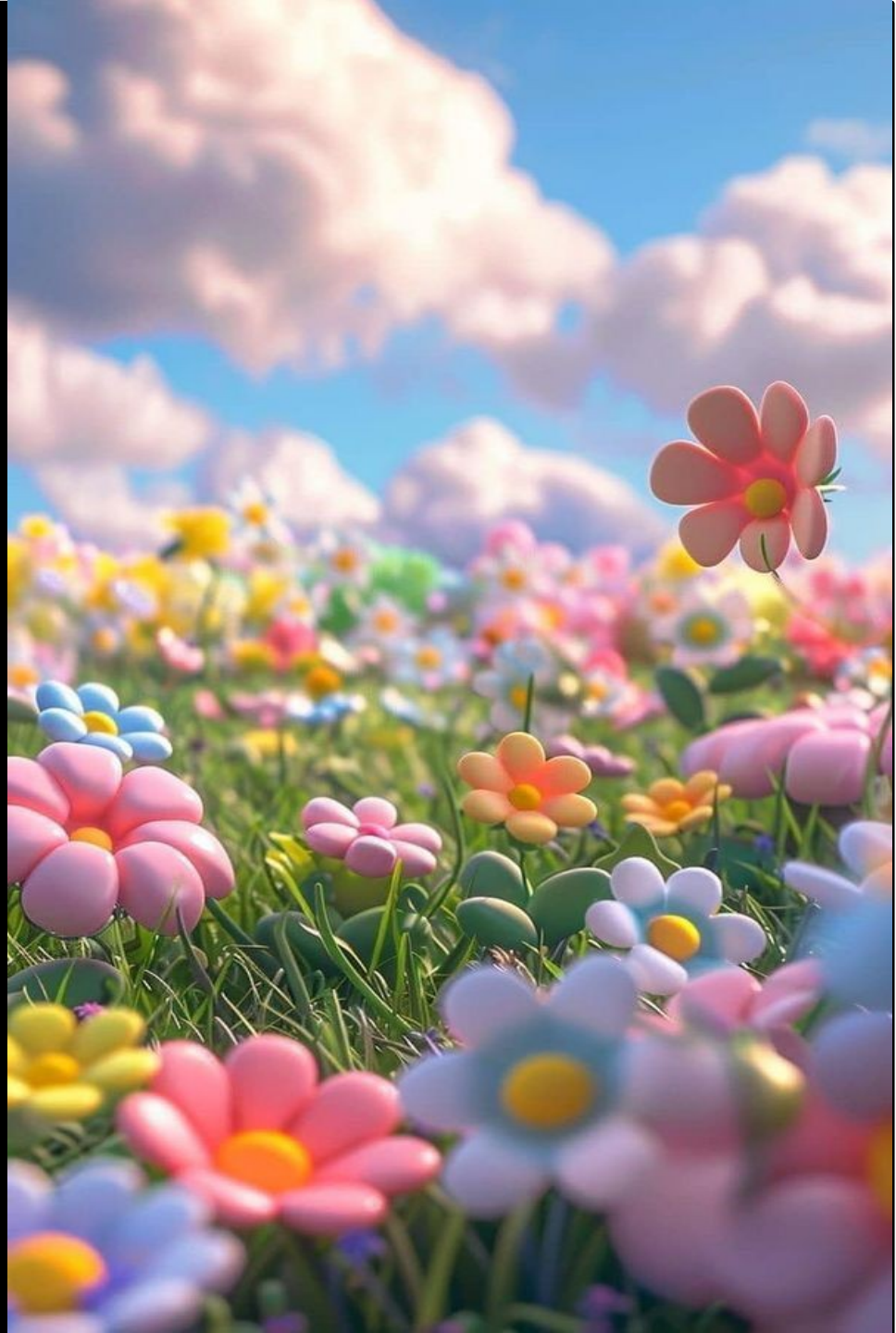
إِلَّآ أَصۡحَٰبَ ٱلۡيَمِينِ ٣٩

except the people of the right,



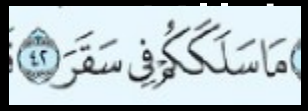
﴿٣٧﴾ كُلُّ نَفۡسِۭ بِمَا كَسَبَتۡ رَهِينَةٌ ﴿٣٨﴾ إِلَّآ أَصۡحَٰبَ ٱلۡيَمِينِ ﴿٣٩﴾ فِي جَنَّٰتٖ
يَتَسَآءَلُونَ ﴿٤٠﴾ عَنِ ٱلۡمُجۡرِمِينَ ﴿٤١﴾ مَا سَلَكَكُمۡ فِي سَقَرَ ﴿٤٢﴾ قَالُواْ لَمۡ نَكُ

who will be in Gardens, asking one another



عَنِ ٱلۡمُجۡرِمِينَ ٤١

about the wicked who will then be asked:



“What has landed you in Hell?”

يَتَسَآءَلُونَ ﴿٤٠﴾ عَنِ ٱلْمُجْرِمِينَ ﴿٤١﴾ مَا سَلَكَكُمْ فِى سَقَرَ ﴿٤٢﴾ قَالُوا۟ لَمْ نَكُ
مِنَ ٱلْمُصَلِّينَ ﴿٤٣﴾ وَلَمْ نَكُ نُطْعِمُ ٱلْمِسْكِينَ ﴿٤٤﴾ وَكُنَّا نَخُوضُ مَعَ

They will reply, “We were not of those who prayed,

وَلَمْ نَكُ نُطْعِمُ الْمِسْكِينَ ﴿٤٤﴾

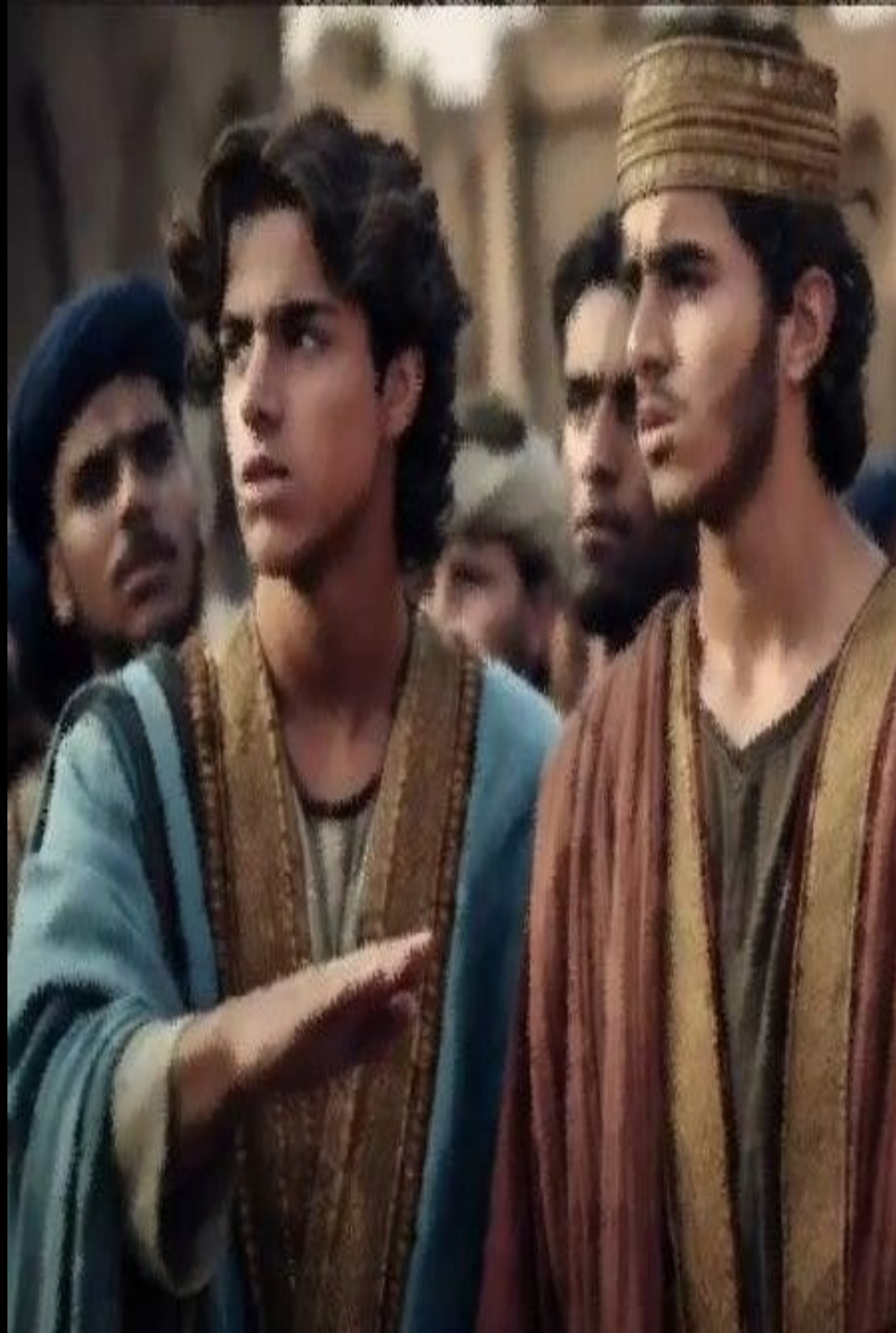
nor did we
feed the poor.

مِنَ ٱلۡمُصَلِّينَ ﴿٤٣﴾ وَلَمۡ نَكُ نُطۡعِمُ ٱلۡمِسۡكِينَ ﴿٤٤﴾ وَكُنَّا نَخُوضُ مَعَ
ٱلۡخَآئِضِينَ ﴿٤٥﴾ وَكُنَّا نُكَذِّبُ بِيَوۡمِ ٱلدِّينِ ﴿٤٦﴾ حَتَّىٰٓ أَتَىٰنَا ٱلۡيَقِينُ ﴿٤٧﴾

We used to indulge in falsehood along with others,

وَكُنَّا نُكَذِّبُ بِيَوْمِ ٱلدِّينِ ﴿٤٦﴾

and deny the Day of Judgment,

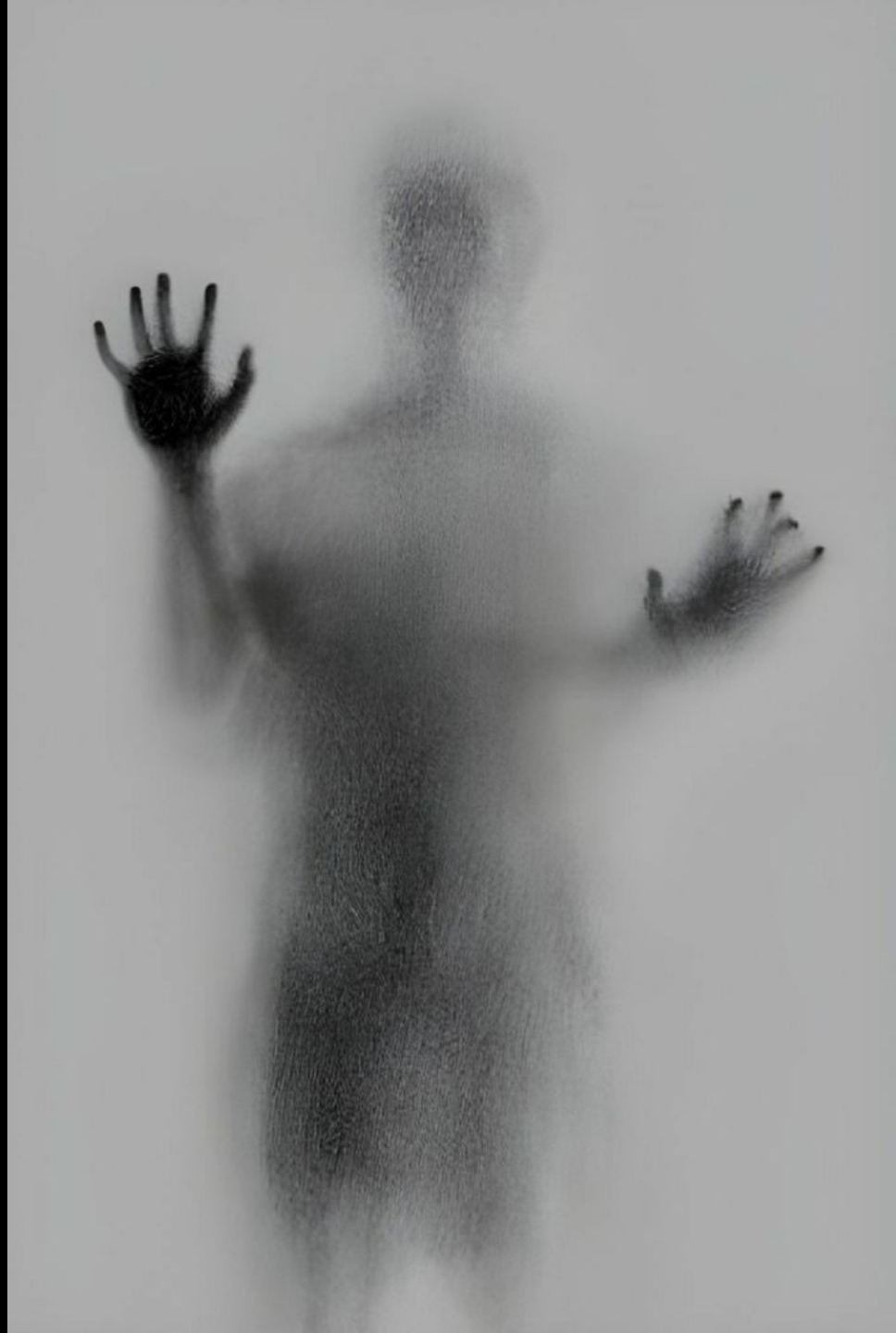


حَتَّىٰٓ أَتَىٰنَا ٱلۡيَقِينُ ٤٧

until the inevitable came to us.”

فَمَا تَنفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ ﴿٤٨﴾

So the pleas of intercessors will be of no benefit to them.



فَمَا لَهُمْ عَنِ ٱلتَّذْكِرَةِ مُعْرِضِينَ

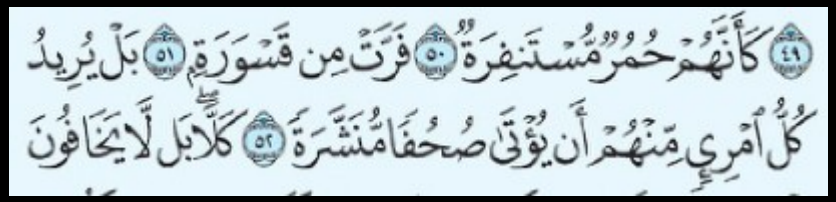
Now, what is the matter with them that they are turning away from the reminder,

كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ ﴿٥٠﴾

as if they were
spooked
zebras

فَرَّتْ مِن قَسْوَرَةٍ ﴿٥١﴾

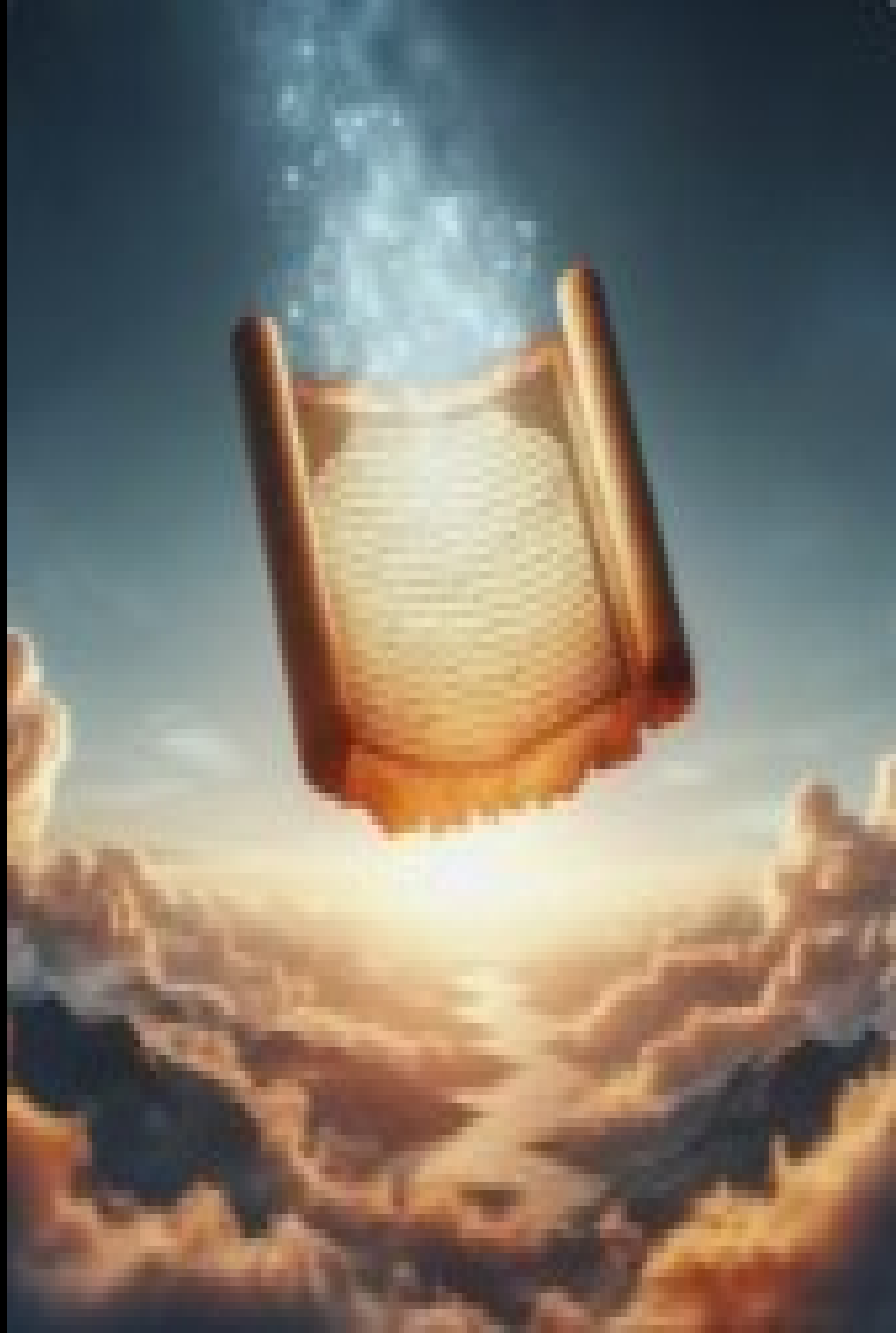
fleeing from a lion?


٤٩ كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ ٥٠ فَرَّتْ مِن قَسْوَرَةٍ ٥١ بَلْ يُرِيدُ
كُلُّ امْرِئٍ مِّنْهُمْ أَن يُؤْتَىٰ صُحُفًا مُّنَشَّرَةً ٥٢ كَلَّا ۖ بَل لَّا يَخَافُونَ

In fact, each one of them wishes to be given a "personal" letter "from Allah" for all "to read".[1]

Footnote - 1

Another possible translation: "In fact, each of them wishes to be given a scripture open "for all to read"." See 6:124.



كُلُّ ٱمْرِئٍ مِّنْهُمْ أَن يُؤْتَىٰ صُحُفًا مُّنَشَّرَةً ﴿٥٢﴾ كَلَّا ۖ بَل لَّا يَخَافُونَ
ٱلْآخِرَةَ ﴿٥٣﴾ كَلَّا إِنَّهُۥ تَذْكِرَةٌ ﴿٥٤﴾ فَمَن شَآءَ ذَكَرَهُۥ ﴿٥٥﴾ وَمَا يَذْكُرُونَ

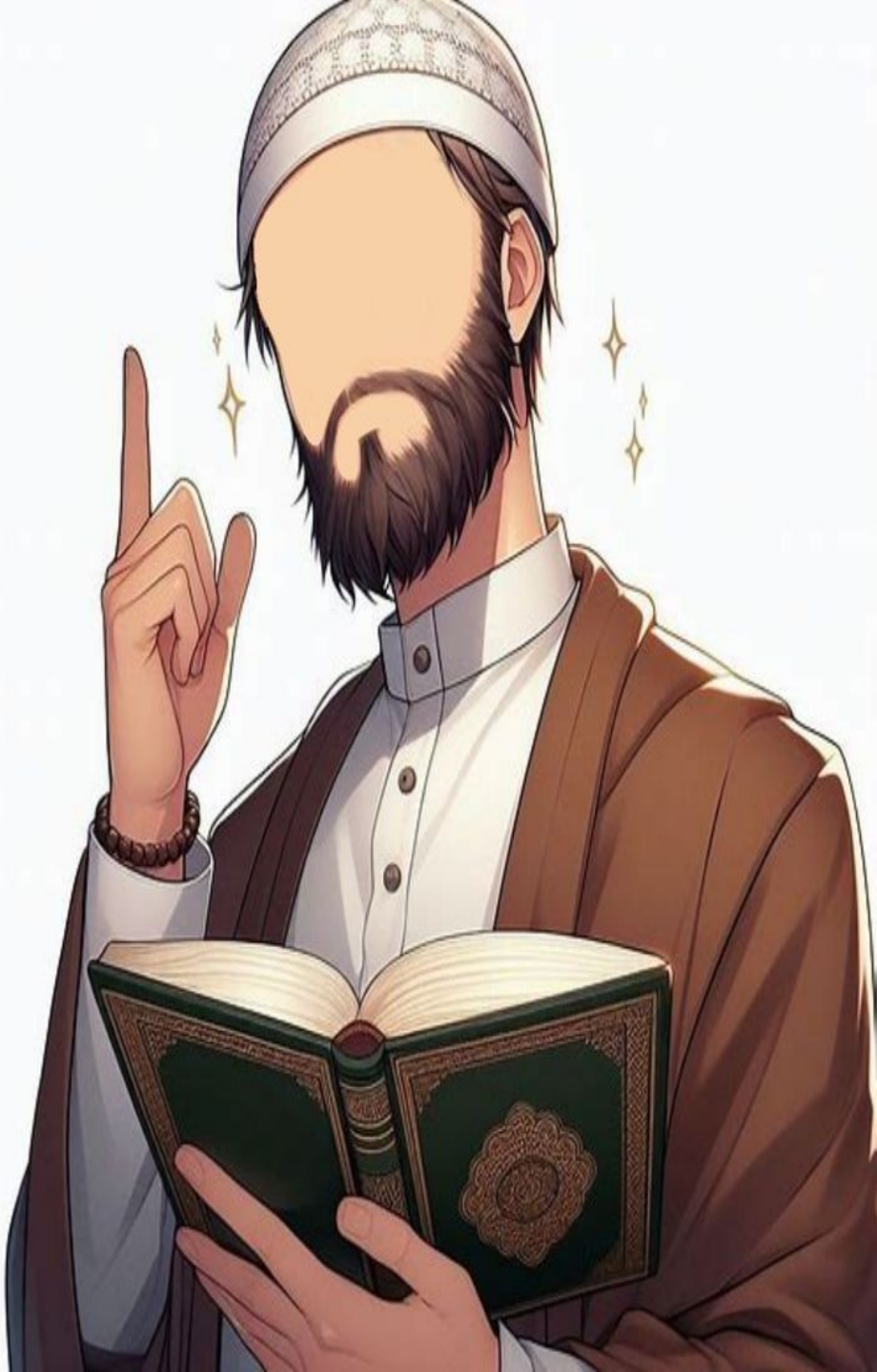
But no! In fact, they do not fear the Hereafter.

كَلَّآ إِنَّهُۥ تَذۡكِرَةٞ ٥٤

Enough!
Surely this
Quran is a
reminder.

فَمَن شَآءَ ذَكَرَهُۥ ﴿٥٥﴾

So let whoever wills be mindful of it.



ٱلْـَٔاخِرَةَ ﴿٥٣﴾ كَلَّآ إِنَّهُۥ تَذْكِرَةٌ ﴿٥٤﴾ فَمَن شَآءَ ذَكَرَهُۥ ﴿٥٥﴾ وَمَا يَذْكُرُونَ
إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ ﴿٥٦﴾

But they cannot do so unless Allah wills. He alone is worthy to be feared and entitled to forgive.

THE EXERCISES

1. Remembering (Knowledge)

a) What is the meaning of "Al-Muddathir"?

b) Who is being addressed at the beginning of the Surah?

c) What are the main themes of Surah Al-Muddathir?

d) How many verses are there in this Surah?

e) What punishment is mentioned for those who reject the message?

2. Understanding (Comprehension)

a) Why was the Prophet Muhammad (□) commanded to "arise and warn"?

b) How does this Surah describe the response of the disbelievers to the message?

c) What does Allah mean by "do not expect in giving any favor in return"?

d) What is the role of the 19 angels mentioned in this Surah?

3. Applying (Application)

a) How can the message of Surah Al-Muddathir be applied in daily life?

b) What lessons from this Surah can help a person stay steadfast in their faith?

c) How does the Surah’s call to purification relate to personal hygiene and spiritual purity today?

d) How can we avoid the mistakes of those who rejected the message, as mentioned in this Surah?

4. Analyzing (Analysis)

a) What is the significance of the gradual revelation of the Qur’an, as seen in this Surah?

b) How does this Surah compare with other early Makkan revelations in terms of themes?

c) Why do you think the disbelievers rejected the warning despite clear signs?

d) How is the concept of accountability emphasized in this Surah?

5. Evaluating (Evaluation)

a) Do you think the punishments described in this Surah serve as an effective warning? Why or why not?

b) How does Surah Al-Muddathir address human arrogance and denial?

c) What are the consequences of neglecting one's responsibilities, as seen in this Surah?

d) How does this Surah shape a believer's attitude towards spreading the message of Islam?

6. Creating (Synthesis)

a) If you were to explain the core message of Surah Al-Muddathir to a non-Muslim, how would you summarize it?

b) Can you write a short reflective essay on how this Surah influences your understanding of responsibility in Islam?

c) How would you design a lesson plan to teach this Surah to children, focusing on its key themes?

d) Imagine you were living in Makkah at the time of revelation—how would you react to this Surah if you were a believer or a disbeliever?

و
الحمد
لله رب
العالمي
ن